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and drink his wine. One time we were practicing the rigodon for the fiesta in the convento. The priest was away. When he returned he did not scold us but he had a heavy face. He did not like it because we had profaned the sanctity of his abode.[90]

The Spaniards often both punished and rewarded the Filipinos; this led to an ambivalent attitude toward most of them that persists into the present.

The Messianic Outlaws of Southern Negros

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Conditions worsened for both Filipinos and Spaniards during the last part of the 19th century. Hostility to Spanish rule increased among educated Filipinos. Filipino leaders were deported to penal colonies and innocent intellectuals were persecuted. As various political and social abuses were not abolished, a reaction known as the "Propaganda Movement" developed among Filipino leaders. This movement began in 1872 and ended two decades later when the revolutionary society, Katipunan, was founded.

Beginning with the 1870's a series of disturbances or uprisings occurred in various parts of the island. Some of these disturbances were due to bandits who lived in the mountains and robbed the people of the lowlands. These outlaws had existed since the early days of the Spanish administration of Negros. With the development

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[90]The rigodon is a quadrille first introduced at the Louis XIII's court and later diffused to Spain and eventually to the Philippines. Francisca R. Tolentino, Philippine National Dances. New York, Silver Burdett Company, 1946, p. 261.

51:Hart E-3 (1950-1952)1954 OA1 Philippines
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Queen is proclaimed at the evening dance. *Vesperas* is the "day of arrival" of most of the fiesta visitors; at least, it is the ideal pattern. If one lives fairly near the fiesta, one may not come until early *kahologan* morning. The young men and women, however, prefer to arrive on *vesperas* in order to attend the dance that evening, an event which holds little attraction for most older Filipinos. (In the smaller *barrios* the dances are rarely attended by the older people who do not know how to dance the fox-trots, mambos and tangos of the younger generation.) The arrival of relatives and guests on *vesperas* depends upon such factors as; (1) distance one lives from the fiesta; (2) transportation facilities; (3) whether relatives are living in the community giving the fiesta; (4) prestige of the fiesta; (5) weather conditions, etc. For larger fiestas, special busses are added to the regular schedule and the fare is often raised.

Vesperas may begin with a "reveille" or *diana*, as early as four or five in the morning, when the orchestra marches around the *poblacion* playing sprightly melodies to awaken the people—many of whom have been up for hours busy with food preparations or gambling all night. One can often determine the residences of the *principalia* by following the band, for their route is normally from one such residence to another where they stop to play a few minutes and then pass on. Often the orchestra's members may be invited inside for a breakfast snack. There may be some fireworks after the *diana*. While the fiesta programs for *kahologan* invariably state that church services follow the *diana*, this is not always the case in *vesperas*. If masses are held, they are followed by athletic games.

At noon the church bells are rung and more fireworks may be exploded. A few fiesta programs list "Dinner in all houses" but this event is not as frequently included in the progams for *vesperas* as on *kahologan*. Meals served *vesperas* noon are not as elaborate as those served *kahologan* noon. *Vesperas* afternoon is filled with sports, Boy Scout exhibitions, demonstration of folk dances or calisthenics by the local school children. Gambling activities continue all day, either at the residences of the people, or at the mean gambling area of the fiesta, often the market place. There are games of chance, such as *palipat, diolens, or argolya*, card games, *monte, elbores*, or *hantak*, and cockfights. There are games of chance for the "small fry" which require only one-centavo bets. Frequently, the writer saw small boys (10-14 years) dealing at card games and was told that they had been hired by gamblers to impress the players that their game was an honest one.

51:Hart E-3 (1950-1952)1954 OA1 Philippines
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796 527 A somewhat distinct feature of some *vesperas* afternoon programs is the "Civic" or "Inaugural" parade of the winning candidates of the beauty contest. Floats are entered in the parade by various groups within the community, e. g. schoolteachers, municipal employees, etc. A religious procession was listed in some of the fiesta programs for late *vesperas* afternoon, although the writer did not observe such a procession on this day at the fiesta attended. Several programs also stated a Holy Rosary would be held in the late afternoon in the church or chapel. This is a fairly common feature (although often omitted from the printed programs) since *vesperas* is normally the ninth and last of the pre-fiesta *novena* prayers. There may be more fireworks around six o'clock, although there are fewer fireworks in the fiesta today owing to recent government restrictions levied [177] against their importation. It seems that the use of fireworks during the fiesta is a Chinese addition.

527 537 The proclamation dance *vesperas* evening may begin as early as six p. m. The admission charge for the dance is lower than for the Coronation Ball held *kahologan*, averaging ₱1.50 to ₱2.00. This price is one indication that the Proclamation Dance is not considered such a gala and important affair as the Coronation Ball. Normally, both in the *barrio* and *poblacion*, women are admitted free to these dances "to attract the men," who must pay. There is a program which includes the presentation to the audience of winners of the beauty contest. A local speaker introduces the proclamation guest orator who is normally a provincial official, a prominent attorney, or an affluent citizen of Dumaguete. Sometimes a local congressman may be the speaker but not as frequently as for the Coronation Ball. The most important speaker is usually reserved for the most important dance, the Coronation Ball.

527 535 437 The program for the Proclamation dance may include prizes for the best tango, bee-bop, rhumba, calypso couples, "surprise" numbers, and other entertainment. One fiesta program stated that an auction of "bouquets" for the "Fiesta Muse" would be held, the *poblacion* counterpart of the *barrio* fiesta custom of "selling flowers" at their dances.[8] The dance may continue until after midnight; one fiesta program stated the dance would last from six in the evening to six the following morning.

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[8] During the pre-fiesta and fiesta dances in Barrio Caticugan, one flower was auctioned to the highest bidder, who was permitted to dance for one dance with the local belle the flower represented, while the people watched. Often three or four flowers would be auctioned during the dance, the money collected being used to finance the fiesta. This custom was more frequently observed at *barrio* than *poblacion* fiestas.

51:Hart E-3 (1950-1952)1954 OA1 Philippines
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527 and going, the athletic games and contests are resumed. The older folks may take a siesta, visit or gossip with friends and relatives, or play mah-jong. If the *poblacion* is near a large river there may be aquatic sports. The gambling never stops, but continues night and day. Cockfights are held.

796 Between five and six, the religious procession occurs. The figure of the patron saint is carried outside the *poblacion* church, after a brief service, and slowly taken on a platform around the *poblacion*, under the four arches when they exit. In one *poblacion* the writer remarked about the absence of the arches and was informed this was *not* a *barrio* fiesta. The patron saint is followed by the priests who are visiting the local priest, and by the people, mostly women and children who often hold lighted candles and sing hymns. The procession returns to the church where another short service is held before the people disperse. Another fireworks display may be held at the end of the procession.

527 535 The Coronation Ball begins around seven or eight p.m. in the auditorium (the school building) or the outdoor dance hall (usually the *poblacion* plaza). The admission prizes varies from ₱2.00 to ₱3.00. Ladies are admitted free as is the custom. However, if a man brings more than two ladies, he is charged for his additional female companions.

At the Coronation Ball the "Queen" and her "Princesses" are installed. The new Queen may be crowned by the Queen of the previous year and some *poblacions* have torch parades to escort the Queen from her residence [537] to the dance. There is an introductory speech by a local official of the *poblacion* to introduce the guest speaker. The Coronation Ball speaker is quite frequently the congressmen of the district in which the *poblacion* is located, the governor, or a choice from other top provincial officials. Normally the congressman of Negros Oriental province speak at these fiestas in their own districts, although this is not always the case. After the crowning of the Queen of the fiesta, there may be a "Parade of the Royal Family," and the prizes and trophies are awarded to the winners. Contests are held for the best tango, mambo or waltz couple, and vocal solos or orations are given. When the program is over, the dance continues into the early hours of the following morning. The Coronation Ball is usually the fiesta climax for the young people who dance gracefully and tirelessly almost until dawn.

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527 666 The fiestas have a political function, particularly those held in the cities, *poblacions* or larger *barrios* located along the National Road. The small *barrio* fiesta, such as that at Caticugan, rarely has such a func-